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expression, a feature which was employed as a stylistic device by the later poets and rhetorical writers. The differences between the literary and the colloquial language are emphasized, and it is shown that many of the views which have been expressed about the characteristics of Latin are erroneous, since they are based on the former exclusively. Latin is not essentially a logical tongue, nor is it meager, but it is capable of expressing all the emotions of the human heart. The influence of Latin on the modern languages is discussed and the Latin writings of mediaeval and modern times are briefly noticed. He closes with the words of Schopenhauer (*Parerga* II § 299) on the narrow horizon of one who has no Latin, as compared with the breadth of view which a knowledge of the language and literature gives.

It is hoped that this very brief and inadequate review has at least made it clear that the book is one which is full of inspiration for the classical scholar, as well as a storehouse of arguments to support the faith which is in him. In the course of a careful reading of the book, with a rereading of many chapters, the reviewer has noticed no misprints, which may be, however, because the interest of the work prevented his thoughts from dwelling on typographical details.

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*The Religion of Numa, and Other Essays on the Religion of Ancient Rome.* By JESSE BENEDICT CARTER. London: Macmillan & Co., 1906. Pp. viii+189. \$1.

American classical scholarship has usually busied itself with the editing of texts, or with the writing of monographs dealing with some phenomenon or group of phenomena in the domain of grammar or exegesis. Such labors, useful and necessary as they are, afford little scope for the display of literary ability, and seldom give much evidence of that refinement of style and power of sympathetic appreciation which the study of ancient culture is supposed to develop. It is therefore with great satisfaction that we turn the pages of Professor Carter's book, in which the results of accurate scholarship are presented in a style that is unusually graceful. The author has the artist's faculty of introducing details only so far as they serve to emphasize the effect of the whole, and we rise from the perusal of his book with clear and definite conceptions.

The book contains five essays—"The Religion of Numa," "The Reorganization of Servius," "The Coming of the Sibyl," "The Decline of Faith," and "The Augustan Renaissance"—each of which "deals with

a distinct period and is in a sense complete in itself; but the dramatic development inherent in the whole forbids their separation save as acts or chapters." In the first essay the author describes the animism that was the basis of the earliest religious ideas of the Romans, the formalism that consisted in the careful discharge of one's whole duty toward the gods, and the ways in which the cults originating in the family became those of the state. The essential character of the Roman as distinguished from the Greek idea of divinity is cleverly sketched, and the discussion is illuminated now and then by apt *sententiae* like this (p. 8): "The potentiality of the gods overshadowed their personality." In the second essay is traced the gradual change that came over Roman religion in consequence of the coming of Greek trade from the south and of Etruscan art and handicraft from the north, and of the influence of that political rivalry that was springing up between Rome and other Latin cities. As this oldest form of native Roman religion could not adapt itself to new conditions in the way of organic development from within, it was forced to suffer an external reorganization to some extent during the latter part of the regal period. The difference, however, between the religious movements in this period, such as resulted in the introduction of gods like Hercules, Castor, Minerva, and Diana, and the later importation of foreign divinities, is clearly brought out. The author seems inclined to accept without question the statements of the Roman historians with reference to the religious history of the early republic, and his treatment of Diana, for instance (pp. 55 ff.), forms interesting parallel reading to Pais' recent discussion (*Ancient Legends of Roman History*). The Decline of Faith is a sad picture—the least interesting period in the history of Roman religious movements. The last essay on the revival under Augustus is the best brief presentation of the subject that we have seen.

In common with other recent students of the subject, Carter ascribes the religious development from the beginning of the republic to the Second Punic War, to the direct influence of the Sibylline books, which are regarded as the sufficient cause of the introduction of foreign cults. It seems to us that this influence has been somewhat exaggerated, and that other causes were also at work. There are a few statements in the book that might be called in question, such as that about the Servian wall on p. 34, or that on p. 84 where "the war with Pyrrhus was on" in 293 B. C.; but they are slips of little importance, and in general the author deserves nothing but praise. Many passages display an unusual power of felicitous expression, such as the summing-up of the second essay (pp. 59–61) and the incidental portrayal of the early Greek conception of the gods (p. 69).

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